WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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FOR THE LUMINARY.

Mr. Editor,—The following case of a young man who has been left, at least for a time, to hardness of heart, calls for the compassion and the prayers of your pious readers.

The young man to whom I allude was born and educated in a neighbouring state; and, in addition to many other privileges, enjoyed the instruction and example of a praying mother. The consequence of these privileges was, many serious exercises of mind with regard to religion in very early years, and a firm persuasion that without true and heartfelt piety, he could never be a subject of everlasting happiness.

When he arrived in Kentucky, it pleased God to assign him a place of residence where he enjoyed the ministrations of a venerable "father in Israel." Under his preaching, conviction of mind, because of sin, revived; and after some time, there succeeded to this a comfortable hope that he had passed from death unto life. This hope was bright, and produced for a time much pleasurable feeling; but at length a day of darkness came, connected, I believe, with a carelessness of walk and conversation, which no doubt subjected him, in a lamentable degree, to the power of the tempter.

Having entered into an examination of his state, he came to the conclusion that he had never been a subject of renewing grace, and consequently had deceived himself in making a profession of religion. But instead of making his case known to his pastor, he resolved to seek ease of mind, by seeking employment in a neighboring county, as he considered that the opportunities which he enjoyed of hearing the word preached, &c. would only aggravate his condemnation; for, with his former hope, it ought to have been mentioned, that he lost likewise all expectation of becoming religious hereafter, and seems to have fled, as it were, "from the presence of the Lord." But I trust the God of mercy has not yet given him up entirely; for although his manner is that of one who is cheerful and lively, yet his mind is a stranger to "calm and peace within."

It is but lately that I became acquainted with the subject of this notice. He is much esteemed as an intelligent, agreeable companion, and a useful member of society. He related to me the above particulars himself, and added, that he would give any thing for a renewal and continuance of that hope which he once enjoyed, were it only to remain with him during life.

He confessed, likewise, that his conscience forced him to abstain from prayer, because he considered it nothing in him but hypocrisy. Surely it

was well said by some one: "Praying will make a man give over sinning, or sinning will make him give over praying."

I sincerely pitied my young friend and gave him such counsel and admonition as I was enabled at the time. But my object in requesting this notice of his case to be inserted in your useful paper, is, to desire yourself or some one of your correspondents to publish an essay suited to his situation as it will probably meet his eyes, and may be the means, in the hand of God, of bringing him to the footstool of sovereign mercy, as an humble penitent, seeking salvation through the blood of atonement. And may I not ask likewise, the prayers of God's people in his behalf; seeing it is written that "the effectual fervent prayer of a righteous man availeth much."

SIGMA.

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At the request of our worthy correspondent who has furnished the solemn communication above we take a passing notice of the case described by him. That we may be as perspicuous as possible, we will arrange our brief suggestions on it under the following heads.

1. Real Christians have often been known, lamentable as the fact is, to relapse into a state of darkness and drowsiness of spirit, which for a time left them in partial despair; so that the first stage of departure from God, mentioned in the notice of his case, while it denotes guilt and danger, is not hopeless.

2. But the real believer will not continue long in this condition. At least every day's delay in such a state of soul increases the probability that the first profession of religion was made under a mistaken view of the true character of the individual.

3. There is something very alarming in that condition of feeling which prompted him to fly from the means of grace, that he might thus escape the curse of means of grace *abused*. It is trifling with conscience, with eternal truth, with God who has made it *his power* unto salvation, as well as with the bleeding interests of his immortal soul. How much better is the resolve—

"I can but perish if I go—
"I am resolved to try,
"For if I stay away, I know
"I must forever die."

4. The danger of the case seems to be augmented by the fact that, though somewhat solicitous, he is not exceedingly, unspeakably alarmed, at his present state of mind. He seems to desire *peace* of mind more than *holiness;* to be more afraid of punishment than of *doing wrong*. Indeed he seems not to have adequate impressions even of his danger. How can he be cheerful, even in appearance? Does he despair of mercy? Is he indeed in earnest when he says that he expects certainly to be lost forever? And can he be cheerful then for one moment? In view of hell, eternal hell!

5. He is probably approaching to that state of final apostacy described in Heb. vi. 4–9, and Heb. x. 25–32. We say *approaching to it*. If he should go on quite to its border, he will realize inexpressibly more than his premonitions now forebode. Every day he continues as he is, the danger and the guilt of his situation is increased; every day the probability of returning to God grows less and less. He has now all the helps towards a return that he ever can have; and at last return will be impossible, not only by his state, but by the decision of a God whose patience is exhausted.

For his encouragement to fly at once, and forever, from this awful ground on which he has been standing, we say, that no sin is in and of itself unpardonable, and the blood of Jesus Christ, in and of itself "cleanseth from all sin." No magnitude of sin can exceed or at-

tain to the power of his blood to pardon and to save. And we suppose that the reason why any sin is *unpardonable* is, that, from its peculiar character, it so affects the subject towards the Holy Spirit, who is the great agent in convincing and converting sinners, that all the influences of that agent are removed from the soul. If then he feels remaining interest and tenderness on the subject of his salvation; if, as is declared by him, he is anxious to be restored; if he is affected with compunction for sin, and with concern for the return of His Spirit; in a word, whatever he has felt or been, IF HE WILL RETURN TO JESUS CHRIST HE SHALL BE SAVED, for the mouth of the Lord hath spoken it. See Isaiah i 18. Ho-ea xiv. 1-4. Jeremiah iii. 12-14. Gals. vi. 1 &c. &c. He is therefore adding sin to sin when he limits the efficacy of the Saviour's blood. He must expel such impressions from his soul by going at once to the Redeemer; for thus he will *taste* and *see* that he can yet be gracious. He should look on delay after this, as *sinning wilfully*, as the sealing up and ruin of his soul.

It is a fearful theme. Infinite issues are involved I tremble while I think what may hereafter be the consequences of every step. O God, redeem his soul! Here honour thyself by a new display of thy power in his salvation! Magnify thy name in rescuing from the destroyer what he hath torn from thee! Will it not tarnish thy name to leave the victim in his grasp?

RELIGIOUS DISSIPATION.

Dr. Miller, of the Princeton Theological Seminary, in a truly excellent sermon upon "the difficulties and temptations attending the preaching of the Gospel in large cities," among other causes of these peculiar difficulties, reckons the love of variety and fondness for *religious dissipation*, which prevail, generally to the greatest extent in populous towns. His remarks in the following extract, are applicable to more than *one* city.—*Col. Star.*

"There is also a tendency in large towns, where public exercises of religion abound, and where some churches, of one denomination or other, are almost always open; there is a tendency, among many professors of religion, otherwise exemplary, by far too much to neglect the duties of the closet and of the family, and to be almost perpetually engaged in attending on public services. I am a warm friend, not only to a punctual attendance on the stated services of the house of God on the Sabbath, but also to an attendance on prayer meetings and other similar exercises, as Providence may afford an opportunity in the course of the week. The person who has it in his power to attend such meetings, but has no taste in it, gives too much reason to fear that if he have real religion at all, it is at a very low ebb in his soul. Nay, I have no doubt that, where the principle of piety is in a lively and growing state, such meetings will be regarded as a feast, and there will be a desire to enjoy them as often as is consistent with the other duties of a Christian life. But this desire may be, and often has been, indulged to excess; especially by parents and heads of families. Many hasten from church to church, and from one social meeting to another, until every hour on the Sabbath, and every evening in the week, are employed in public services. In fact, they seem to think that they serve God acceptably just in proportion to the number of public exercises on which they can attend. This religious dissipation—for it really appears to me to deserve no better name—is productive of multiplied evils. It interferes, almost entirely, with that calm self-examination and self-converse, which are so essential to the life of growing piety. It abridges, or prevents, in a most fatal degree, that faithful instruction of children and servants, which is indis-

pensable to training up a family in the nurture and admonition of the Lord. And it tends to surcharge the mind with an amount of spiritual provision, which is never properly digested, or likely to be advantageously applied. The consequence is, that the young and rising generation in such families are never prepared, by adequate training at home, to hear the gospel with profit. While those who are more advanced in life, taking little or no time for meditation and reading in private, do not grow as they ought in Scriptural knowledge, and remain but babes, while they ought to be strong men in Christ."

PROTESTANT MARTYRS.

[The records of the United Brethren furnish some highly interesting accounts of the last hours of several of the Patrons of the Protestant and Brethren's Churches, who suffered for their faith in Bohemia, in 1621. From these documents we give, in an abridged form, the annexed affecting history.]

* * * * They spent the greatest part of the night in prayer, singing hymns, and edifying conversation. As soon as the day dawned, they washed themselves, and put on clean linen and other suitable apparel, as if they were preparing for a feast. At five o'clock the firing of a gun from the castle gave the signal for execution; on hearing which they embraced, encouraged, and comforted each other, expressing their earnest wishes, that each of them might be strengthened with power from above, to remain faithful unto death. Those that were first called, addressed their fellow-sufferers to this effect: "The Lord Jesus bless and keep you, dearest friends! May he give you the comfort of his spirit, with patience and courage, that you may be enabled to seal what you have hitherto confessed with heart and mouth, by a glorious death. We are going before you, that we may behold the glory of the Lord Jesus Christ, and you will soon follow," &c. To which the remaining Brethren replied: "May God make it a blessed path, by the death of our Lord Jesus Christ. Enter first, dear brother, into our heavenly father's house; we are assured by the grace of Jesus, in whom we have believed, that we shall see each other again this day in heavenly bliss," &c It is plain, from all circumstances, and their own expressions, that the cheerfulness with which they met death, proceeded from a conviction that they were called upon to lay down their lives for their confession of the truths of the Gospel; for if they had been willing to deny them, and to submit to the Pope's yoke, their offence against the state would have been overlooked, and their lives spared.

The first who was led to the scaffold, was Count Schlick, late governor of Bohemia to King Frederick, and the principal patron of the Brethren's Church; a man possessed of great talents and unshaken piety, and highly esteemed and beloved by all good men. After hearing his sentence, that he should be beheaded, quartered, and his body exposed at a cross road, he exclaimed: *Levis est jactura sepulchri.*" "To remain unburied is not of much consequence." To the minister who comforted and encouraged him, he said: "I thank you, reverend father, for your pious exhortations, and can assure you, that through God's mercy, I am not disturbed by any fear of death. I have formerly ventured to defend the doctrines of true Christianity, and now I am ready to suffer death, in proof of my firm adherence to these divine truths." When the report of the gun was heard, he exclaimed, "This is the signal for our death; and I shall be the first; but thou, O Lord Jesus! have mercy upon us!" Upon the scaffold, he turned his face towards the morning sun, and exclaimed: "Thou Sun of Righteousness, Lord Jesus Christ! help

me to penetrate through the darkness of death to thy everlasting light." The dignity and cheerfulness with which he walked two or three times up and down the scaffold, offering up a short prayer, and submitted, kneeling, to the executioner's sword, affected the spectators so much, that they could not refrain from tears.

After him, Wencelas von Budowa, likewise a member of the Brethren's Church, was brought upon the scaffold. He was a venerable man, seventy-four years of age, of great learning, and celebrated for several publications, and had filled many important offices under the Emperor Rudolph. In his quality as patron, he had been a member of the new consistory of Prague. On the approach of danger, he brought his family into a place of safety, and returned alone to the city. His secretary asked him why he had not remained with them, his life being in danger? to which he answered: "My conscience would not suffer me to forsake so good a cause. Possibly it may be the Lord's will that I should seal my testimony with my blood." Then rising cheerfully from his seat, he exclaimed, "Here am I, my God! do with me, thy servant, as seemeth good unto thee!" When his secretary told him, that a report had been spread that he had died of a broken heart, he said, smiling, "What! I die of a broken heart! I have never felt more glad of heart, than in my present situation. Behold my paradise," pointing to the bible, "never did it afford me such delicious fruit, as at this time. I am alive, and shall live, as long as God pleases: nor shall any man ever see the day, on which it may be said with truth, Budowa died of a broken heart!"

On the day of his execution, two Jesuits called upon him, and with many strong expressions, declared their wish to save his soul. He answered: "My dear fathers! I only wish you were as well assured of the salvation of your souls as I am of mine. Praise and thanks be to God, who by his spirit hath assured me of my salvation by the blood of the Lamb. I know that a crown of righteousness is reserved for me." They objected; "that was not meant for him, for Paul had only spoken concerning himself." "Nay," replied he, "you are surely mistaken, for the apostle himself adds; 'not for me only, but for all them that love his appearing.'" Soon after this interview, he ascended the scaffold with a cheerful countenance, uncovered his head, and stroking down his grey hair, exclaimed, "O ye hoary locks, what great honour is put upon you, that you are now to be adorned with a martyr's crown!" After praying for some time, he surrendered his venerable hoary head to be severed from his body. It was immediately struck off, and fixed upon a tower as a public spectacle.

[*Religious Chron.*

AMERICAN MISSION IN CEYLON.

Letter from Dr. Scudder, dated Panditeripo, Feb. 18th, 1825.

You perhaps think that I am deprived of many privileges of a religious nature which you enjoy. You are greatly mistaken. I am exalted to heaven in point of spiritual privileges, and would not exchange them for any which you enjoy. O! if you knew how many have been the precious seasons of prayer and communion with our brothers and sisters, both those who came from America with me, as well as those who have been rescued from the thraldom of heathenism, and been planted in the Church of Christ, you would surely say, it is good to be there. Within the past year, our intercourse with our brethren and sisters has been sweeter than "honey and the honey comb to the taste." We have often visited one another's stations to wrestle with the angel of the covenant, and God has been with us. The prayer

meetings which I have held with the the dear children who have been gathered in have also been peculiarly refreshing. I have often had tears drawn from my eyes when I have heard their little voices, pleading with that Jesus whom they have found precious to their souls, and I believe yours would often have flowed with mine, if you had been present. You would perhaps be astonished to hear how consistently and how excellently they pray, and how fervently they plead for the Holy Spirit to descend upon their perishing countrymen. Never were you in any place which resounded so much with the voice of prayer as this. Last night there were two or more little companies of the boys without the gates pleading together for the blessings of the Lord upon themselves and others. In one of these companies there was a little boy, perhaps not more than seven years old, who was pleading for the rest. I happened to pass them, when I was returning from a place where I had been to converse alone with the best of all friends, and distinguished, though quite dark, that it was little Wiseburn Volk. This little boy is desirous of joining himself to the church, and I hope that he is numbered among those, whose names are registered in the Lamb's book of Life.

The following letter I think you will be pleased with, as it is written by those who, a few years ago, were in worse than midnight darkness.

"Dear Sir—We have received, and not without feeling much gratitude and happiness, the kind note which you have written to us. We believe that you are not without knowing, from what the boys here wrote to those at Panditeripo, and other circumstances, that the kind and fervent exhortations which you gave to the boys who are here, from time to time, especially on last Sabbath, were not in vain, many of them are in some degree awake as to the spiritual things. We rejoice at the idea of the passage which says: "They that turn many to righteousness shall shine as the stars for ever and ever." We request you that you may be so kind as to pray to God indefatigably, that we may endure unto the end. We receive much encouragement in reading the passage which is said in Isaiah xl. 30–31 "Even the youth shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." As the present opportunity does not allow us to write you more particularly concerning the feelings of the boys here, we shall embrace the next favourable opportunity that presents itself to us, to write you at large, in a joint letter with the other boys. Your most affectionate friends,

T. Dwight,
M. Whelpley,
N. Niles."

I do not send you these letters from the boys to make you think that I can make good impressions upon the minds of others, or that my labours are the cause of their conversion. I utterly abhor the thought. All is of grace from first to last. And when I spoke, if it was a seed sown in good ground, it was by the power of the Holy Ghost, and to him be all the praise.

From the Religious Chronicle.

BURMAH MISSION.

GRATEFUL INTELLIGENCE.

The long continued and anxious suspense respecting the fate of our missionaries in the power of the Burmese, is now happily relieved, by authentic information of their release and safety. These facts are supplied by letters from Calcutta, written immediately after they were ascertained. No particulars are furnished of the events during their captivity, but these will doubtless be given hereafter.

One of the letters on the subject, addressed to Jeremiah Evarts, Esq. Corresponding Secretary to the American Board of Commissioners for Foreign Missions, is subjoined.

Calcutta, May 23d, 1825.

My Dear Sir—it gives me infinite pleasure to acquaint you that Mr. and Mrs. Judson are alive and well. Accounts have this day been received of them. They have been liberated and sent with other European prisoners to treat with the British commander for peace.

A peace will undoubtedly be made immediately, and all will be well. I request you to give all possible publicity to this communication, as the Christian world is deeply interested in the fate of these respected persons.

Yours &c.

E. A. SEATON.

From the Family Visitor.

MR. WOLF AT BASSORA

The London Jewish Expositor for October, brings us a continuation of his journal, in a letter to the Directors of the London Jews Society, dated Aug. 17th, 1824.

No expedition into the dark ruins of Pompeii, the interior of Africa, to the South Sea Islands, or in search of a Northwest passage, was ever conducted with more patient, persevering industry, than that which is manifested by this zealous and indefatigable missionary, in searching out the number, origin and condition of the Jews in Persia and the surrounding countries. It appears that he now contemplates a visit to the country of the Affghans, who pretend to derive their origin from the ten tribes that revolted in the days of Rehoboam. From the similarity observed in their religious impressions, their manners and customs, we have reason to believe that these pretensions are just. Mr. Wolf being himself a Jew, possesses advantages for the prosecution of researches into these matters, decidedly superior to those of his predecessors, and we may expect from him much interesting information. The following is his description of the condition of his brethren in Persia:

Oppression of the Jews in Persia.

The Jews of Bassora, and those of Persia who reside at Bassora, give a melancholy account of the condition of the Jews in Persia. The Jews there are more oppressed than their countrymen in the Ottoman empire. The courtiers of the Shah often go in search of beautiful virgins of the house of Israel, and when they find a handsome Jewess they give notice to the Shah; and the daughter of Israel is immediately brought to the Haram, and forced to embrace the Mahometan religion, and to put on the slavish ornaments of queen consort. The bereft and afflicted parents do not dare to manifest a sigh, which would be considered as high treason, and the unhappy girl is not allowed any more to kiss the hands of her parents, or to say to them, "Peace be with you;" for that salutation of peace belongs only to the enemies of that religion in which she was born, to the enemies of her nation. And although residing in the same city with her parents, she is not permitted to see them any more. Thou, who lovedst thy people more than Mordecai did, and who art more, much more compassionate than Esther, when wilt thou hasten to send the letter of glad tidings unto all the Jews in the provinces of earth, with words of peace and truth contained in this everlasting Gospel?

There are sixty Jews from Persia at Bassora, who sought an asylum in the land of a tyrant, on account of the greater oppression which they suffered in Persia.

Elias Ben Abraham Levi, a native of Siraz, in Persia, called on me. I asked him the reason of his having left

Shiraz, where his wife and children are! He replied, "On account of the hardness of our captivity, which is great, through the abundance our sins. When we are assembled in the Synagogue, we are often surprised by the entrance of a soldier, sent by government, with an order in his hand to pay such and such a sum to the Shah! Our law forbids us to curse the king, and for this reason I will not curse my king, nor curse with a cursing the Shah of Persia. But I must say, we wait anxiously for the redemption; for heavy is our captivity, heavy is our burden, heavy is our slavery. I have been at Jerusalem, and the land of Aghwan, (Affghan) even down to Bokhari, the Jews are every where princes, in comparison with those of the land of Persia."

CHURCH MISSIONARY SOCIETY.

At this time the Church Missionary Society employs four hundred and nineteen labourers, of whom only 106 are Europeans. The rest are natives of the respective countries in which they are employed as teachers or readers of the Scriptures. It has nine Missions, subdivided into forty-two Missionary stations. These Missions are the West African, the Mediterranean, Calcutta, and North Indian, Madras and South Indian, Bombay and Western Indian, Ceylon, Australasia, the West Indies Mission, and the North West American. With these Missions 255 schools are connected, in which more than 13,000 scholars are at this time receiving instruction, of whom 1,400 are adults; and ten printing presses are actively employed in various Missionary stations, in printing the Scriptures, tracts, and elementary books for the schools.

[*Lond. Quar. Rev.*

THE BLIND SAILOR.

At a meeting of a Bible Society in the north of England, one of the active agents, who was present, when he had moved the first resolution, said: "I will not call on any individual to second it, but seeing that I am surrounded by so many sailors, I shall leave it to one of them to come forward." There was a deathlike silence of some moments. At length a sailor, with a great deal of confidence, and in a harsh tone of voice said—"Sir, there is not an individual present who has greater reason to second your resolution than the person who now addresses you. Before I had arrived at 20 years of age, in every species of vice and immorality I led the van. Our ship was ordered to the coast of Guinea; a violent storm came on, the vivid lightning flashed around, at last it struck my eyes; *from that time to the present I have not beheld the light of day:* but, sir, though I was deprived of sight, I was not deprived of sin; I was very fond of having books read to me, but alas! only *bad books.* At length a Scotchman came to our house, and said, I know you are fond of hearing books read; will you hear me read? I said I had no objections; he read the book to me—I felt interested, and at the end of his reading, I said, tell me what book you have read. Never mind, said he, I will come again and read more; and he came again, and again, and again. At last tears gushed out of my blind eyes, and I earnestly exclaimed, *O, Sir what book is this? This book is the Bible.* From that time, though blind, I see I can discern the way of salvation by a crucified Saviour; from that time to this I have been enabled to follow my Lord and Saviour; and I come forward to second this resolution, knowing the advantages of circulating the sacred volume." Subsequent to this, he obtained a few shillings per week, which he divided in various proportions to different religious societies; and gave sixpence a week to a little boy to read to him the sacred scriptures, and to lead him about from house to house, and from cellar to cellar, to *tell sailors what God had done for his soul.*—*Rel. Int.*

THE LUMINARY.

"Quare quis tandem me reprehendat si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

LEXINGTON:
WEDNESDAY, DECEMBER 14 1825.

From the Religious Intelligencer.

DANVILLE COLLEGE.

Mrs. Elizabeth Moore of Kentucky, has bequeathed to the new College at Danville, the sum of $50.000. A few weeks ago, and this institution was struggling for existence. Agents were employed to visit this and other states, to solicit donations in books or small sums to keep it from sinking But the Lord has provided We look upon this kind interposition of Providence as a favourable omen—as a bright star rising in the west. The friends of religion have felt deeply for their brethren in Kentucky, and the neighbouring states. The University at Lexington, where christian parents had hoped to educate their sons, has been wrested from them, and instead of being a nursery of piety as well as learning, it has become a machine in the hands of the adversary—a corrupt fountain sending forth annually streams to poison the nations, and their children must either go abroad for their education, or be placed under the guardianship of those who not only neglect to train them up in the nurture and admonition of the Lord, but who openly make a scoff of the Christian religion, and deny the Lord that bought them. We trust that He who has the hearts of all men in his hands, is about to raise up a standard.

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The above piece is extracted from an ably conducted religious paper, published at New Haven, entitled "The Religious Intelligencer." We extract it to correct a mistake which has been going the rounds in the Atlantic states, and may do serious injury to the rising and important institution at Danville, to which it refers. Mrs. Moore's legacy was $5.000, and not $50.000. The college is yet much in need of funds, and agents are now in its service soliciting aid from the public. We should rejoice to have it in our power to say that *this particular* is as *correctly* stated as the *others* in the above notice.

WESTERN THEOLOGICAL SEMINARY.

The Commissioners appointed by the last General Assembly, relative to the location of this Seminary, have concluded not to report, at present, in favour of any one, out of the many, and some of them liberal proposals, which have been received. Several of them were found to be so nearly equal in the amount of subscriptions, &c. that a decided preference could not be given, at this time to any; especially as most of them express a desire for further time to increase the amount already on subscription. To afford a still further opportunity for doing this, the commissioners have resolved not to close their report till near the time when it is to be presented to the Board of Directors at their meeting in April next.

In the mean time, any new proposals, or additions to those already made, which may be offered, will be received by the Commissioners, or either of them, as heretofore.

JOHN THOMPSON,
OBADIAH JENNINGS,
ANDREW WYLIE,

Nov. 25th, 1825.

COLLEGES.

The number of students in several of our Colleges, as given by their

respective catalogues, is as follows:—

YALE COLLEGE —Seniors 101, Juniors 86, Sophomores 89, Freshmen 78; *Total Undergraduates* 354 Theological students 23, Law students 16, Medical Students 75—*Total* 478.

HARVARD UNIVERSITY —Seniors 53, Juniors 54, Sophomores 56, Freshmen 71; *Total Undergraduates* 234. Candidates and Theological students 85, Law students 10, other residents 1, Medical students 127—*Total* 407.

BOWDOIN COLLEGE —Seniors 33, Juniors 34, Sophomores 28, Freshmen 39; *Total Undergraduates* 134 (The number of Medical students is not ascertained.)

AMHERST COLLEGE.—Seniors 38, Juniors 24, Sophomores 45 Freshmen 50 —*Total* 152. [*Con. Journal.*

Jefferson College.—Since the pulication of our late notice of this flourishshing institution in our sister city of Philadelphia, we learn directly from one of the professors, that the number of students has increased to one hundred.—*N. Y. Spec.*

LUTHERAN THEOLOGICAL SEMINARY.

The General Synod of the Evangelical Lutheran Church convened at Hagerstown on the 7th ult. The most important business that commanded their attention was the establishment of a Theological Seminary. After a free and candid interchange of sentiment, and a deliberate consideration of the subject, it was unanimously determined that the Synod will immediately proceed to the erection of such an institution.—*Pittsburgh Recorder.*

The Lectures in the Medical College of Ohio commenced on Monday the 21st ult. The introductory lectures of the Professors, it is said, were creditable to their talents. The number of students is between fifty and sixty.—*Ib.*

MISSION TO THE WESTERN STATES.

Donation of $4,500.

The treasurer of the United Domestic Missionary Society, acknowledges the receipt of four obligations for one thousand dollars each, payable respectively on the first days of May, 1826, 1827, 1828 and 1829, to aid this Society in sending Missionaries into the Western States, and planting them there; and also five hundred dollars in cash, towards the first expenses of such missions.—*N Y Obs.*

REVIVALS.

A letter published in the Trenton Recorder gives an account of an extensive revival of religion among the Methodists in Baltimore. The latter is from the Rev. Samuel Merwin, and is dated the 26th October We make some extracts:

"Baltimore is visited with mercy and salvation. Let it be told to the glory of God our Saviour, that many have been brought to the knowledge of the truth through faith in Christ.

"In August, the revival commenced with power and glory. The east station was first, and has been the most highly favoured, although the work has been diffused over this city, in all our congregations.

"All classes and ages have been embraced, but by far the greatest proportion have been persons from the age of eighteen to twenty-five. Gentile and Jew, Protestant and Papist, have been enabled to testify that Jesus has power on earth to forgive sin

"Of those who have professed to obtain a sense of sins forgiven, I am not able to determine, but I presume I shall be within bounds if I say *five or six hundred.*"—*Rel. Chron.*

At the recent examination of the public schools in Philadelphia, after the other exercises were concluded, an address was delivered by John K. Kane Esq. in the course of which he

stated that "*of the* 13,000 *pupils who have been educated in the public schools of that city, but two individuals have been convicted of crime*" This fact is worth more than all the elaborate essays that could be written on the subject, to demonstrate the efficacy of education in arresting the progress of crime, and in reforming the manners of the common people.—*N. Y. Obs.*

EXTRACTS FROM STUCKLEY'S GOSPEL GLASS, REPRESENTING THE MISCARRIAGES OF PROFESSORS OF RELIGION.

Professors deceive themselves by false signs of closing with Christ.

"How do many professors shuffle together a company of false signs of closing with Christ? How do they count them true and infallible, which are but questionable; yea, which have been found in unsound hypocritical hearts: and so deceive themselves, as if they had a Christ and real grace within them? How do they live upon these signs comfortably all their days without a Christ? Excuse me, if I bring in their pleas and answer them briefly.

I am changed from what I was, nay, changed inwardly. So was Saul, *And it was so, that when he had turned his back to go from Samuel, God gave him another heart.* Thou mayest have another heart, and yet not a new heart.

I was full of revenge, but now I am come to such a pitch of religion, that I can pass by offences; yea, pass them by, when I have an opportunity of punishing them that affront me. Had not Saul so much religion. *The children of Belial said, how shall this man save us? and they despised him, and brought him no presents, but he held his peace.* He bears much that can bear being derided.

When I have any mercy from God, I see God in the mercy, and is not this a good sign? Truly no better than Saul had; *to-day the Lord hath wrought salvation in Israel.*

I conclude God loves me from a constant series of smiling providences, that followeth all that I take in hand: I find that the Lord blesseth me in my goings out and comings in; whatsoever I do doth prosper. And had not Saul strange successes and victories? When Israel was so low, that they had no weapons for war, nor smiths to make any, *Saul took the kingdom over Israel, and fought against all his enemies on every side, &c. and whithersoever he turned himself, he vexed them.*

I see a beauty in the church and people of God. So did Balaam. *How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river side, as the trees, &c. which the Lord hath planted, and as cedar trees besides the waters.*

I cannot for the greatest advantage be brought to sin against God. Neither could Balaam. *If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, &c.*

I have some sights of another world, and I desire to spend an eternity with the saints. So had Balaam, and did he not desire so much? *Let me die the death of the righteous, and let my last end be like his.*

When I think of the day of judgment, I am affected with it, whereas before I was sottish and secure. So was Felix. *As he* (Paul) *reasoned of righteousness, temperance, and judgment to come, Felix trembled.*

I am free from the scandalous evils of the times. So were they in Peter, *They had escaped the pollutions of the times,* yea, and that *through the knowledge of Christ* (which is more than the moral heathens ever had) and yet were dogs and swine still.

I have obeyed the commandments of God for a long time. I am not like a mushroom, soon up, and soon vanishing; I am a constant servant to the commandments of God. So was the

young man in the gospel; he said unto Christ, *All these things have I kept from my youth up; what lack I yet?*

There was a time when I felt sin no more than a dead man feels a mountain upon him; but now it is heavy; it is burthensome. And was it not so to Cain? *And Cain said unto the Lord, my punishment* (or, mine iniquity) *is greater than I can bear.* Was it not so to Judas, when *he repented himself, and restored the thirty pieces of silver, saying I have sinned, in that I have betrayed the innocent blood, and went and hanged himself?*

Oh! I cannot but pity these poor hearts, these Almost-Christians.—Almost Christians, and almost saved, I may say they are *not far from the kingdom of God*, and yet in a sense they are farther than any others. Our greatest difficulty hath been to undeceive these, to unchrist these, I mean to take off these fig leaves, with which they have covered themselves, that they may come to Christ for clothing, and so prevent the appearing of their nakedness. O! How have men fled in our faces, when we have told them, that yet they have nothing that is essential to a Christian, or which makes a Christian a Christian, no more than a picture hath of the essence of a man? You may imagine a man that hath bestowed twenty or thirty years in building, how loath he is to pull down all again? Though he fears the foundation is but on the sands, he will rather venture, than begin all anew. He is even ashamed to unravel all the clue of his ungrounded confidences. What, begin upon a new bottom? No, not he; and so Christ and he part.

EXTRACTS FROM THE DICTIONARY OF QUOTATIONS.

Eo magis præfulgebat quod non videbatur Latin.—TACITUS.—"He shone with the greater spendour, because he was not seen."—This expression is used by the historian when speaking of the statue of a great man, which was invidiously hid from the view of a popular procession.

Eripuit cœlo fulmen, sceptrumque tyrannis. Lat.—"He snatched the thunder from heaven, and the sceptre from tyrants."—This was the exergue of a medal struck in honour of the late Dr. Benjamin Franklin, when ambassador from the United States to France. The allusion is to his discovery of the identity of electrical fire and that of lightning, and to the eminent share which he had in establishing the independence of America, his native country.

Festina lente. Lat. AUG CÆSAR.—"Hasten slowly."—Do not let impetuosity betray you into imprudence.

Festinatio tarda est. Lat.—"Haste is slow"—Precipitancy seldom attains its object.

Genus irritabile vatum. Lat.—"The irritable tribe of Poets."—Proverbially used in consequence of the acrimony which generally enters into any contest between writers of this class. An English poet has described in terms still more forcible,

"The jealous, waspish, wrong-head, rhyming race."

Gnothi seauton Gr.—"Know thyself."—The saying of Solon, one of the seven wise men of Greece. A precept at once the most necessary and the most difficult to be obeyed.

Gram. loquitur, Dia. vera docet, Rhe. verba colorat, Mu. canit, Ar. numerat, Geo. ponderat, As. docet astra Lat.—This is a definition given by the schoolmen in verse, to assist the memory, of what are called the seven liberal sciences.—"*Grammar* speaks, *Dialectics* teach the truth, *Rhetoric* gives colouring to our speech *Music* sings, *Arithmetic* numbers, *Geometry* weighs, and *Astronomy* teaches the knowledge of the stars"

Homines nihil agendo discunt male agere Lat. CATO.—"Men by doing nothing learn to do ill"—Idleness is the parent of almost every vice.

Hominis est errare, insipientis vero perseverare Lat.—"It is common to man to err, but it is the characteristic of a fool to persevere in error."

Extracts from a manuscript containing directions for the household of Henry the VIII.

No dogs to be kept in the Court, but only a few spaniels for the ladies.

Dinners to be at *ten*, and suppers at *four!!!*

The officers of his privy chamber shall be loving together, no grudging or grumbling, or talking of the King's pastime.

Care shall be taken of the pewter spoons and that wooden ones, used in the kitchen, be not broken or stolen.

The pages shall not interrupt the kitchen maids, for if he lead one astray, he shall pay a fine of two marks to his Highness, and have his allowance of beer withheld for a month.

Coal only to be allowed to the King's, Queen's, and Lady Mary's chamber.

Twenty-four loaves a day allowed to his Highness's greyhounds.

Ordered, That all Noblemen and Gentlemen, at the end of the Sessions of Parliament, depart to their several counties, on pain of the royal displeasure.

TURKEY AND THE U. STATES.

We translate the following from the Constitutionnel:

Constantinople, Sept. 10.—The Porte has sent to Tenedos a Mihmendar, to meet the agent of the United States of America, sent out to enter into negotiations on the subject of the navigation of the Black Sea by ships of his country. This measure has produced a great sensation in the capital, and is regarded as a good augury in favor of the conclusion of the business. The American squadron has arrived at Smyrna, whence the Pacha has sent to Constantinople the agent's despatches. The ships have gone to the waters of Napoli di Romania.—*N. Y. Dai Adv.*

The Oriental Spectator to October 7th has been received at Boston from Smyrna. It announces that large reinforcements for Ibraham Pacha had been prepared at Alexandria. [*Nat Gaz*

NEW YORK, NOV. 25.

The London Morning Chronicle, after speaking of the doubtful movements of the Russian army of the south, the visit of Inspection of the Emperor, &c. gives the postscript of a letter from a gentleman in the North of Europe, in the following words:

"*Postscript.*—I have just learn from too good an authority, that the Russian army under Wittgenstein, in Bassarabia, have crossed the Pruth, and commenced hostilities against the Turks. They have long been preparing for this step, and waited only for the slightest pretext to proceed to extremities. This will be the harbinger of hot work for Europe."

The following law, which was presented by the executive on the 1st of July, passed the House of Representatives of Buenos Ayres about the middle of September:

"Only article—The right which man has to worship God according to his conscience, is inviolable in the Territory of this province." This privilege which is secured to the natives of Great Britain by treaty, is now general, and of course a *free toleration of religion is granted.*

The English residents had procured a suitable room in a building erected by the Jesuits, and occupied by them long since as a place of worship, and the Protestant divine service is to be performed in it for the first time on Monday the 25th, by the Rev. Mr Armstrong, Agent of the British and Foreign Bible Society.—*Nat. Gaz.*

From the Nantucket Inquirer, Nov. 14.

Pirates in the Pacific.—A letter from Capt. Reuben F. Coffin of the whaling ship Hisco of this port, dated April 9th last, in lat. 4 30 S lon. 106 40 W. states that on the 23d March, in lat. 6 S., lon. 85 W. he was boarded by a pirate under Patriot colours, whose crew were all Spanish runaways from Chiloe.—They detained him one day, and robbed him of books, charts, provisions, and water, when they permitted him to proceed. Capt. C. adds, that he has no doubt that the pirate intended to take the ship that night; but having a good breeze and setting all his light sails, he was enabled to escape.

Would it not be well for some of the numerous armed vessels in that quarter, to take an occasional cruise, instead of remaining inactive in port?

Two vessels are announced as about to sail for Liberia, freighted with colonists by the Colonization Society [*Nat. Gaz.*

Invention of Steam Boats.—It is stated in the Virginia Free Press, and the Shepherdstown Journal, that a Mr. John Rumsey invented a Steam Engine, by which he propelled a boat in the river opposite Shepherdstown, *forty years ago.* The Journal calls on those who may be now living and who are acquainted with the facts, to furnish them for a more full developement. [*Ib*

Total quantity of Irish linen exported from Great Britain to all parts of the world, in the year ended January 5, 1825: 15,174,392 yards. [*Ib.*

Mr. Weddle, a master in the British Navy, has lately penetrated 200 miles nearer the South pole than any former navigator. After penetrating several barriers of ice, hitherto insuperable, he found an open sea within the Antarctic circle.—*N. Y. Spect.*

The Canal.—While at Lockport a few days since, we were not a little gratified to witness the superabundance of water that flows through the deep excavated rock at that interesting point of the canal from Erie's wide expanse. The current for miles above the locks may be fairly estimated at one and a half miles an hour. The surplus water discharges itself through the waste weir above the locks, and is carried around them in a race, and tumbles down the mountain, foaming and roaring into the grand natural canal below. This water is to be improved for mills, which we learned, are soon to be erected on this valuable and important site. All doubts must now be removed as to there being a permanent and sufficient supply of water from Lake Erie, to feed the canal to Rochester.—*Newport Patriot.*

"July 25th, 1825.—We had a visit from a German, called Spitzenberger, on his tour through Canada and the U. States. According to his statements he walks annually upwards of 7000 miles, passing from Quebec, Nova Scotia and the New England and Atlantic States down to Georgia, then up through Tennessee, Kentucky, &c. to the Arkansaw, then turning upwards again towards the north east, thus performing an annual route of great extent; this visit was the fourth he paid us while on his peregrinations. He considers himself bound in conscience, in consequence of some special revelation, to travel constantly and in every season of the year. He also believes himself to possess some special clue to the revelations of St. John, particularly as regards the divine punishment impending upon the wicked. He has travelled through France, Germany and Italy."

[*Eastern paper.*

Extraordinary Suicide.—A few days since, at the village of Box, in Wiltshire, an exciseman named Manin, shot

himself at the instigation of his wife, who waited upon him in bed whilst he did it, with the wash hand basin to catch the blood.—*Albany Argus.*

The last American Farmer has the following laconic note:

"When Saturday comes, the editor cannot satisfy the paper maker, printer, &c. by saying ☞ 'Certain subscribers have neglected to pay up.'"

Marriage.—At Guyera, a gentleman aged 86, without legs, has been married to a lady aged 70, without arms. In this match the bride seems to have obtained ample security that her swain shall not run away from her.—*Ind Jou.*

"If I am right in my views," says a writer in Liverpool, "the direct pecuniary sacrifices we make for the support of slavery, are about £1.200.000 per annum, in BOUNTIES, and £1.800.000 in armies and establishments to keep the slaves in subjection, making £3,-000,000."

This is a sum more than equal to the whole regular expenses of the U. States—legislative, executive, judicial, military, naval, or miscellaneous, including payments on every account, except in the reduction of the public debt.—*Niles.*

RALEIGH, N. C. Nov. 13.

A negro woman was killed in the adjoining county of Franklin, last week, by a man who had her, with other negroes, in charge, to convey to Georgia, for their owner. Her death was produced by a kick on the side, given by the white man, who immediately fled, and has not been taken. A gentleman who was accidentally present, saw the whole transaction.

Anti-Slavery Societies.—From an address to the public by the Anti-Slavery Society of Baltimore:

"There are now in the United States more than one hundred societies, formed on the basis of ours, who are all pledged to aid and assist in the glorious work of emancipation."

At a meeting of sundry citizens of Marion county, Indiana, and others friendly to the objects proposed, held pursuant to notice at the Court house in Indianapolis, on Saturday November 25. 1825. the Hon James Scott was called to the chair, and James M Ray appointe Secretary

On motion of Hon. Jesse L. Holman, *Resolved unanimously*, that a Bible Society be formed for Marion county, auxiliary to the American Bible Society.

A constitution of such Society, entitled "The Auxiliary Bible Society for Marion county, Indiana," was now submitted, and unanimously adopted.

In conformity to the 4th article of the Constitution, the following officers were elected for the ensuing year.

Bethuel F. Morris, President; Rev. George Bush, Rev James Scott, and John Thompson, Vice Presidents, &c &c. *Indianapolis Journal.*

FRANKFORT, KY. Dec. 15.

On Monday last, the large church situated on the public square, and then occupied as a representative chamber, was consumed by fire. It caught in the roof, from the northwest chimney, about half past three o'clock, and when the house was in session. The shingles being dry, and the wind blowing fresh from the northwest, soon carried the fire across the roof, and prevented all possibility of saving the house. There were no other buildings destroyed.

CONGRESS.

The Congress of the United States met at Washington City on Monday the 5th inst. John W. Taylor, of N York, was elected Speaker of the House of Representatives.

POETRY.

FROM THE AFRICAN REPOSITORY.

TO THE FIRST SLAVE SHIP.

"In August, 1620, a Dutch man of war landed 20 negroes for sale at Jamestown; the FIRST SLAVES ever brought into the country."—Beverly's Hist. Virg.

First of that race, which curst the wave,
And from his rifled cabin bore,
Inheritor of woe,—the slave,
To bless his palm tree's shade no more.

Dire engine!—o'er the troubled main,
Borne on in unresisted state,
Know'st thou within thy dark domain,
The horrors of thy prison'd freight;

The fetter'd chieftain's burning tear,
The parted lover's mute despair,
The childless mother's pang severe,
The orphan's agony are there.

Hear'st thou their moans whom hope has fled,
Wild cries, and agonizing starts?
Know'st thou thy humid sails are spread
With ceaseless sighs, from broken hearts?

Ah! could'st thou from the scroll of fate
The miseries read of future years,
Stripes, tortures, unrelenting hate,
And death gasps drown'd in ceaseless tears—

Down, down beneath the cleaving main,
Thou fain would'st plunge where monsters lie,
Rather than ope the gates of pain
For time, and for eternity.

Oh Afric! what has been thy crime?
That thus, like Eden's fratricide,
A mark is set upon thy clime,
And every brother shuns thy side?

Yet are thy wrongs, thou long distrest!
Thy burden by the world unweigh'd,
Safe in that UNFORGETFUL BREAST;
Where all the sins of earth are laid.

The sun upon thy forehead frown'd,
But man, more cruel far than he,
Dark fetters on thy spirit bound.
Look to the mansion of the free!

Look to that realm where chains unbind,
Where powerless falls the threat'ning rod,
And where the patient sufferers find,
A friend,—a father, in their God.

L. H. S.

FROM THE NEW MONTHLY MAGAZINE.

MUSIC.

It comes—it comes upon the gale,
That pensive voice of days gone by,
With early feelings down life's vale,
On Arab airs as odours sigh.

Oh! on this far and foreign shore,
How doubly blest that song appears,
Long days and distance wafting o'er
The sweetness of departed years.

The scene around me fades away,
As at the wave of magic wand—
I see the glens and mountains grey,
And wild woods of my native land.

The summer bower, the silent stream,
The scenes of youth are on the strain;
And peopled is my waking dream
With forms I ne'er shall see again.

As on my wand'rings when a child,
That music comes at close of day,
Along the dim and distant wild,
And wafts my spirit far away;

And o'er the heart as it distils,
Dear as the dew drop to the leaf,
Oh! how the rising bosom thrills
Beneath the mystic 'joy of grief.'

So sweet—so hallow'd 'tis to feel
The gentle woe that wakes the sigh,
That e'en in heaven, methinks 'twill steal
Upon the spirit's dream of joy!

But hark!—that soothing strain is o'er,
And broken is the lovely spell;
So fades from off our native shore
The accents of a friend's farewell.

On the 6th Nov. the Rev. Dr. Dana, of Ipswich, (Massachusetts) delivered a discourse on the 60th anniversary of his Ordination, a copy of which has been requested for the press. This venerable Divine is in his 83d year, and graduated at Cambridge in 1760.

[*Nat. Gaz.*

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